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Maricopa
Kaveltcadom
Yuma

growing there. The Santa Cruz slough and the country about it at the foot of the Sierra Estrella was ɨχastâ'l,ʸ, "salty water." A place east of Sacate, beyond Blackwater, was called i'iv⁴an', "standing stick." It is said that some Pima are still called by this place name. [103] [133]

Four nearby heights were named: Pima Butte (viva'vâ, "solitary mountain"), Sierra Estrella (vial,ɣa', "berdache mountain"), Salt River Range (vikwaɣa's, "greasy mountain"), and a butte, probably a northwesterly outlyer of the Sierra Estrella, south of the Gila and just below the Salt junction (ɣagɨvlcâðo', "water divider").[38] Sierra Estrella as seen from Sacate appeared to the Maricopa as a person lying on his back covered with a blanket, hence it was also called pipakwatkl'ɨ⁴, "man lying on his back." A peak at the eastern end was called mago'aokɨxavi'g, "two heads."[39] A butte at the northeastern foot of the Sierra was called "the mortar." A high hill on the north side of the Gila opposite Pima Butte, said to look like house ruins, was matâu'lgwɨsiðe''c, "high dirt that is a shaman," (mat, "dirt"; âu'l, "high"). Painted Rock Mountains were kukupu'ɨanyiva'c, "Kukûpura's house," named for a spirit living in a cave in these mountains. In the mountains to the north of the Salt River were "willow mountain" (vi''iðo') south of Prescott, possibly Crown King; "ridge pole mountain" (viakâvânau'), a little north or northeast (so called because its top is level); and "dancing with horn" ('ikwɨmkwima'tc), a mountain east of the last.

The country of the Kaveltcadom was on the lower Gila from Gila Bend for fifty miles downstream to the Mohawk Mountains, that is, halfway to the Colorado.[40] The Mohawk Mountains, their western limit, were called ⁴vikatcâkwi'n,⁴, "granary basket mountain." The Yuma came upstream as far as Antelope Hill, fifteen miles west of this. It was called aɨpĕ", "metate," a name recorded by Garcés and Font in 1775. (Forde writes that the Yuma travelled there for stones from which to manufacture metates.[41]) Between the two was a little cleared space, perhaps a barren wash, or the line of sandhills known to be there, which was regarded as the actual boundary.[42] The Kaveltcadom were [361] [103] [103] [316] [423]

[38] For the reason for these names, see p. 252.

[39] Hence the peaks of this range on modern maps, "Montezuma Sleeping," "Montezuma Peak," and "Montezuma's Head." The Maricopa also refer to the Sierra in connection with the ɣanâvɣe', "king" (Spanish *general*), whom they may associate with the "Montezuma" of their tradition.

[40] There are none in this country now, the reservation at Gila Bend containing only Papago.

[41] Forde, *Yuma Ethnography*, p. 102.

[42] It seems strange that an actual line should figure as a boundary, but it must be remembered that both peoples were in the habit of drawing lines on the ground before commencing their highly formalized battles.

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ary, with rains again in April and September. They depended wholly on the inundations and on sub-surface seepage, true irrigation being unknown. Irrigation ditches first came into use, according to Kutox, only when he was a small boy (1850–55).

This late date for the introduction of ditch irrigation among the Maricopa may not be correct, although there is nothing flatly contradictory in the documentary record. An extensive system of ditches was observed by Font and Garcés among the Pima of the Casa Grande–Casa Blanca district as early as November, 1775. They describe the fields divided by fences of poles, a main ditch surrounding the whole with laterals to individual fields, and a rudimentary dam of logs and branches to raise the Gila to the ditch level. Bartlett's observations in 1852 may apply only to the Pima, although it is unlikely, or may record the Maricopa use soon after the introduction of ditches. He wrote, "The whole of this plain [occupied by the Pima and Maricopa] is intersected with irrigating canals from the Gila, by which they are enabled to control the waters, and raise the most luxuriant crops." On the other hand, inundations alone were relied on at Gila Bend (Opasoitac, the Kaveltcadom-Maricopa settlement). Font wrote, "These Opas Indians support themselves from their fields of wheat, maize, and calabashes, and apparently they do not eat so much pechita and tornillo [mesquite] as the Gileños [Pima]. Because they live near their fields, the settlement or rancherías embrace a stretch about a league long on the bank of the river. From it they do not run irrigating ditches, because from near the end of the Sierra de Comars [Sierra Estrella], near the Laguna del Hospital, the Gila river and the Assumpción [Salt River] come united; and since the channel is very wide and carries a large amount of water now, and more during the time of the floods, for then it spreads out a long distance and waters a large area of level land, by means of this irrigation they obtain their harvests." At the same time and place Garcés observed, "Here the Indians raise all sorts of grain, and regularly two crops each year, whether the season be good or bad; but apparently an acequia can be brought from the river," implying that none were in use there. The greater volume of water below the mouth of the Salt made it possible to rely on inundation alone. It may be that the Maricopa preserved this traditional type of farming for a time after moving eastward to the neighborhood of the Pima.[8]

An individual's land holdings were in a continuous strip, not in scattered patches. Only when he was living away from home temporarily, did he clear and plant a small field elsewhere. The land he occupied was of his own choosing or inherited from his father. There was no distribution by allotment, as recorded for the Pima,[9] nor had the chief any voice in the matter. "He did not

[8] Bolton, *Anza's California Expeditions*, IV, 43, 51; Coues, I, 107, 116; Bartlett, *Personal Narrative*, II, 232.

[9] Russell, *Pima Indians*, p. 82. We may suspect that this is not an aboriginal custom of the Pima, but dates, like a similar Maricopa usage, from the day when these tribes were located on their reservations.

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423 own the land: we all owned it, so that a man could choose what land he pleased." Women also owned fields, that is, normally only widows who had no male members of their families to plant for them.

[133] Since floods were slow and mild on the Gila, a stream with low gradient and wide flood plains, there were no difficulties caused by a marauding stream necessitating relocation of the fields.

Boundaries came into dispute: such quarreling had its special name, xamĭltŏ'tà ak,e'vàm, "[boundaries] bristling side by side." This was one of the rare occasions when the dead were named, not in insult, but as warrant of ownership. "My father had his land over to there, but when you took it you pushed it [the boundary] over to here"; to which the other would reply, "No, my land extended farther to your side." Exasperating and [578] drawn-out quarrels arose over minute pieces of land. If they [627] finally reached the fighting stage, a third man was called on to decide. He might say, "Your land is good enough to that place, so give up this little piece for his benefit, so he will not have any more to say," or he would divide the disputed patch equally. [171] There were, however, no pushing contests or stick fights over disputed boundaries in the manner of the Mohave.[10]

462 Cultivation in all its stages was man's work, but gathering the harvest was woman's alone. At that time men were busy making [343] the store houses for pumpkins and watermelons. An old woman, with no men to help her, would, of course, plant for herself.

423 It is now difficult, with the old fields long done away with, to discover what the ownership of field tracts may have been. But 428 it seems to have followed on this male occupation with cultivation that fields were, on the whole, regarded as the personal possessions of men. Inheritance was specifically said to be in the male line. Normally when a man died, the land was inherited by his immediate family: his widow, sons and daughters. Ultimately it came into the possession of the children. A daughter would get some one to plant for her. It may well be that daughters did 423 not transmit their claim.

768 During the period of mourning, the survivors made no use of

[10] Kroeber, *Handbook*, p. 744.

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the land, allowing it to lie fallow for a year, provided they were able to live by gathering wild products. But if a widow had young children dependent on the crops, they would plant the season following (half a year later). On the owner's death they invited others to turn horses into his tract to clear it off as quickly as possible. If the crop was ripe the widow might tell relatives or neighbors to take it, "because while her husband was dying they had stayed night and day with her when they might have been planting for their own use." However should someone other than the male owner die, they might destroy the crops in this fashion, but usually not. This reinforces the conviction that title to the land was vested in men, but that all members of the family had some presumptive right to its use.

Two crops a year were obtained, as today by the white farmers of the Gila-Salt valleys, by planting in the early spring and again in midsummer. This biannual cropping system was coördinate with a biannual calendar, the series of month names opening with the planting of the first crop in early February and repeated with the second crop of late July or early August. Since the month names were also those of the sibs, there has derived a triple association of sib, month, and plant as totem. This does not imply that the association was historically primary with the Maricopa, since the lower Colorado tribes share it. Only one cultivated plant was so associated; corn with xavâtca'c sib, the other totem plants being wild. Xavâtca'c was the name given the lunation during which corn was planted: January–February and again July–August.

Corn was planted when the trees budded in early February, following the drying off of the floods of the preceding month which left the fields soft and moist. Pumpkins, beans, and black-eyed peas were planted at the same time, watermelons and cotton a month later. The beans and peas ripened about May, corn and watermelons in June, and pumpkins during the summer. A second crop of all these was obtained by planting again during July and the first half of August. Pumpkins and watermelons planted early in July and corn in early August would be ripe when the frost came in November. Cotton was planted in a sep-